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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS

"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

CHRISTIAN UNION. No. 6.

In a preceding number I have shown, that Christian union is the result of an intelligent practical faith in Christianity. In the present number I propose to state and explain some of those particular principles, under whose guidance this union should be sought and may be obtained.

1. The first principle of Christian, Union is an agreement in fundamentals. It is no doctrine of revelation, that those should be united as Christian brethren, who are not united in their belief of the fundamentals of Christianity. The Bible ever insists on an agreement in fundamentals, as the basis of Christian union. On this point there is, there can be, no dispute. That the gospel requires its friends and its enemies to be united in the bonds of a fraternal fellowship, is a doctrine too obviously absurd to be believed by any one. But, the question arises, what are the fundamentals of Christianity? This is a question of infinite moment. It should be answered with plainness and correctness. To whom does it belong to answer it? Not to the ancient fathers, not to modern divines, not to me, not to you. To answer this question belongs exclusively to the Head of the church. No portion of this authority has he delegated to any particular individual or to any body of men. Of this authority he is most jealous. Its exercise he has guardedly secured to himself. To Christ, then, must you repair to learn, what are the fundamentals of this religion. And what do you learn from the heavenly teacher on this subject? From him you learn, that you must believe in Himself as the Messiah of the prophets, and so believe in Him in that character as to obey all his commands. Here is the foundation for the Christian character and the Christian hope, for the Christian church and for Christian fellowship, a practical faith in Jesus as the Christ the Son of God, and the Savior, whom God sent into the world. And no other foundation can any man lay, than that, which has thus been laid in the Messiahship of Jesus; and in an entire submission to him in this character.

2. A second principle of Christian union, is liberty of individual conscience. Christ is the sole master of Christians. All his disciples, are fellow servants. They are not to exercise lordship over one an other. They are not to seek dominion over each other's faith. They are to leave each other to the unmolested enjoyment of the rights of conscience. They are to remember, that each one is to render his account, not to a fellow servant, but to a common master. This granting mutually of the full enjoyment of liberty of conscience, is a most important principle of Christian union. So thought St. Paul. To some of his ambitious converts, he says, 'Who art thou that judgest another man's servant? To his own master he stands or falls. But why dost thou judge thy brother? or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ. Therefore, let us not judge one an other any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way.' On this principle of liberty, the Roman Christians were exhorted to act, with a view to a better union. They were not to condemn and set at nought one an other, on account of difference in opinion relative to matters not made essential by revelation. On the contrary, they were to leave each other in these matters to the enjoyment of liberty of conscience, under a sense of individual responsibility to that God, who will judge the world in righteousness by Jesus Christ.

On the same principle, it becomes all Christians ever to act; for it is a principle of universal and unbroken application.

3. A third principle of Christian union is charitable walking.

Charitable walking requires you to prefer the spiritual good of your fellow men to your own temporal interest, when the two come in competition.

Another mode of charitable walking, consists in the occasional yielding of your rights in points not essential, for the sake of thereby promoting the more effectually the well-being of others. We should not be ever standing on punctilios. We should not always insist on having and exercising every right, which may belong to us. Whenever, by yielding in matters of inferior moment, we can thereby do important good, we should pursue this course, in the spirit of charitable walking.

A third mode of charitable walking, consists in a condescension to the weakness, to the prejudices, to the innocent fancies, and the various infirmities of pious and good people. Those, who are strong in the faith, should bear the infirmities of the weak; and not please themselves in the spirit of selfishness, to the prejudice of the Christian improvement of fellow disciples.

St. Paul has set us a bright example of this evangelical condescension. He became all things to all men, that by all means he might save some. This condescension, he learned from Christ. This condescension, should shine forth brightly in all our conduct. It should exist in our mental judgments, in our habitual feelings, in all our words and actions, in all our plans and prayers. We should thus seek to promote that conciliation among Christians, which is a necessary preliminary to their being cordially united.

A fourth mode of charitable walking, consists in cherishing and manifesting a complacency in whatever is truly Christian in those, from whom, in some respects, we may dissent. It is of the essence of party spirit to behold in those of our own sect, no faults; and in those who belong to other sects, no excellencies.

It is a great obstacle to the progress of Christian truth and holiness; and must be displeasing to God. But all such evil, is at once and effectually avoided, by charitable walking. Your neighbor, we will suppose, is a man of enlightened piety, a practically good man. He professes and adorns the Christian character. Now, shall you not respect and love and associate with this eminent saint? Such, says the Gospel, is equally your duty and your privilege. But, no, exclaims party-spirit. The man does not belong to your denomination. Be on your guard. Examine a little. He may be a Quaker, a Baptist, a Unitarian, a Presbyterian, possibly he may be a Roman Catholic. What then? The question, and the only question is, whether he is a good Christian? Whether he gives evidence of a devout and practical submission to the will and commands of Christ? If such evidence is exhibited by him, shall you not respect and love him, irrespective of his denominational peculiarities? Unquestionably you will do this, if you walk charitably towards him.

4. Again, a fourth principle of Christian union, is the principle of preferring the edification of the Christian body, to your own private edification, whenever there shall seem to be an opposition between the two. The principle, on which our edification should be sought in connexion with the members of a Christian church, society, or community, it is of the utmost importance correctly to understand. On this topic, erroneous views have been entertained. And much evil has consequently resulted to the Christian cause. Narrow views, unsanctified feelings, hasty proceedings, and sophistical reasonings in relation to the subject of personal edification, have been much concerned in producing and in upholding that condition of separation and contention in the Christian family, which has so long and so widely and so woefully afflicted the interests of the kingdom of heaven. 'My own edification I must seek above all things. Nothing is so important to me as my own edification. This I must seek, whatever may be the consequence. I have no delight in contemplating a broken condition of the churches, or a state of alienation and division and contention among Christians. But yet, I must risk the promoting of such evils, rather than flinch in the pursuit of my own spiritual edification.' Have you never heard a discourse like this? It has abounded in Christendom; and in our days, and in our region.

Now, in all such discourse you discover but little of evangelical light and love. How different such discourse from the 'instructions of the Savior and his apostles.' They teach you to seek your edification in connexion with the edification of the church, the parish, the community. They command you, in seeking spiritual edification in company with others, to act, on the principle, not of selfishness, but of benevolence. They command you to seek not merely your own edification; but also and emphatically the best edification of the body, of which you are a member. In regard to this subject, the gospel will be better understood, than it seems to have been by many for a long period. Christians will yet seek the edification of the body of Christ, of the whole community of believers, in solemn earnestness; and in the spirit of a true, evangelical brotherly love. Then will the discourse of Christians on this subject, be exceedingly different from that, which has been often heard, and sometimes highly extolled. Then will the followers of the Prince of Peace say, the cause of my master must be paramount in my estimation. I must seek the edification, not of my individual self, not of my particular denomination exclusively; but the edification of the body of Christ. My principles must be large, generous, charitable. I must not always and supremely seek to please myself, I must be willing to make sacrifices. I must deny myself for the sake of good to others, for the sake of good to the Christian cause. My own edification I must seek in harmony with that of the whole body. As you would promote Christian union, then, ever seek, not a sectarian, but an evangelical edification.

5. A fifth principle of such union, is the prudent avoidance of unnecessary and injurious disputations. This principle should be viewed in connexion with the one just mentioned. What is it which too frequently removes a true zeal in religion, to substitute in its place zeal of a sectarian character? Is not this the tendency of a too great familiarity with matters of doubtful disputation? Would you then be prepared to seek the edification of the body of Christ—of the whole body of Christians, you will avoid the entanglements and debasements, to which a party zeal would conduct you.

St. Paul thus addresses the Christians of his time, 'receive ye one another, but not to doubtful disputations', or, not to disputations respecting matters, which as to their truth, or utility, or both are of a doubtful character.

Disputes in religion, are often about mere words; oftener about human opinions; but seldom, comparatively, about matters essential, or even important. Wisely therefore, are we commanded to avoid disputes about such matters, as the cause of Christian union would thereby be essentialy prejudiced.

And further, the fomenters of unchristian disputes, are to be avoided. Mark them,—is the divine direction,—who cause divisions and offences contrary to the doctrine which ye have received, and avoid them; for they who are such, serve not our Lord Jesus Christ, but their own purposes, and by good words and fair speeches, deceive the hearts of the simple.

Prudence, then, in regard to matters of doubtful disputation, is a very important principle of Christian union.

6. An other principle of such union, and the last which I shall mention, is that of imitating the example of Christ in our manner of receiving one another. Receive ye one another, says an apostle, as Christ has received you, to the glory of God.

Christians are thus required to receive one an other, according to a definite rule. That rule is the manner, in which their common master has received them. This rule of duty, is of universal obligation. It is our duty to receive one another, in this manner. It is our duty to regard, to receive, to acknowledge our fellow Christians with those feelings, which our Savior has manifested towards ourselves.

Do you suppose, that your Savior receives you as his disciple, on the ground that your knowledge of his person and character is perfect, and that your observance of his will is also perfect? Bring this question home to your conscience. Examine it faithfully. Answer it honestly. Abide by the consequences of your own principles. Say, thus do you think, that your Savior receives you as one of his accepted followers, because your knowledge and character are perfect? Oh no, you answer. My knowledge and my character are greatly imperfect. It must be on a very different ground, that my Savior receives me. It is because he discovers, as I humbly trust, in my heart a love of his truths and in my life evidence of an honest endeavor to keep his commandments. You have answered well. It is on such ground, it can be on no other, that your Savior receives you as one of his accepted followers. You thus have obtained your rule for regulating your Christian intercourse with fellow Christians. Go and follow it. Go and imitate your Savior's example in this respect. By pursuing such a course, and it is a course of plain duty, you will do much towards demolishing many a wall of sectarian division.

In order to Christian fellowship, do not demand perfection either of knowledge or of character. Be as charitable towards your fellow servants as you are conscious your Savior must be towards yourself, in order to his receiving you into his divine favor. Look for evidence of a love of the Lord Jesus Christ, and of a practical observance of his commands. When you have discovered these two things, extend then the hand of Christian fellowship. For so does your Savior towards yourself. And would it not be mortifying to you in the extreme, to discover yourself to be more rigid, towards your fellow disciples, than you suppose your Savior to be towards yourself? Suppose your Savior should treat you, as the spirit of bigotry bids you treat your fellow disciples; suppose Jesus should say to you, 'I cannot receive you as my disciple, I can hold no communion, no fellowship with you, your creed contains errors. It differs from my belief in many and in most important respects. Your love towards me, moreover, is weak and wayward. Before I can receive you, you must dismiss error from your creed, and imperfections from your love and your obedience.' On the supposition, that your Savior should thus address you, would not your case be a hopeless one? Do not you need the candor, the forbearance, the forgiveness, the kind sympathy, the rich mercy of your Lord and master? Receive, then, your fellow disciples, on the same principles, as you would indulge a good hope of final acceptance with the common master.

I have now set before you six principles of Christian union:—agreement in fundamentals, the scriptures deciding what these fundamentals are;—freedom of individual conscience;—charitable walking;—the seeking of our own individual edification in harmony with the edification of the whole body of Christians;—the avoiding of unprofitable disputes and sectarian disputers; and the imitating of our Savior's example in our receiving of one another as Christians.

These six are principles of our holy and peaceful religion, which demands from us a careful investigation and conscientious practical regard.

In my next number I shall speak of some applications of these principles, which the interests of Christian union render indispensable.

N. W.

PROGRESS OF REFORM.

The brutal barbarism of Mahomedan rule has, during the present century, been greatly modified and ameliorated by the gradual inroads of European civilization. Peace set the better elements of humanity in motion; and the facilities of communication which the present generation has brought into being, have shown the eastern world how much it has fallen into arrear with the wisdom of the west. Mussulman pride was reproved and convinced by the perpetual presence of superior Christian intelligence. Steamers upon the Nile and the Euphrates—chemical works, and polytechnic schools at Memphis—steam engines and lightning-conductors on Mount Lebanon—Arabia, Ethiopia, Mesopotamia, Syria—the Bedouin of the desert, the Khurd of the mountain, the Turkoman of the plain, clad in garments shipped from the Mersey or the Clyde—speak more for the progress of knowledge and of felicity than the triumphs of the most fortunate conqueror, and prove that prejudice and intolerance have been giving way to the benignant influence of commerce. In many parts of the East—(let many parts of England hear the glad tidings, and act accordingly)—*toleration* has *completely triumphed*. Mahomet Ali has elevated Christians to the highest functions of government. Even in Turkey instruction in many of the mechanical arts and sciences has been sought for among European Giaours. In Egypt and Syria a man may travel in Christian costume with perfect security; and the distinctions of dress which for so many generations represented the degradation of one-half of society and the domination of the other, have for the most part been removed.—*Christian Reformer.*

MORAL COWARDICE.

Why is it, in fact, that the tone of morality in the high places of society, is so lax and so complaisant, but for want of the independent and indignant rebuke of society? There is reproach enough poured upon the drunkenness, debauchery, and dishonesty of the poor man. The good people who go to him can speak plainly, aye, very plainly, of his evil ways. Why is it, then, that fashionable vice is able to hold up its head, and sometimes occupy the front ranks of society? It is because respectable persons, of hesitating and compromising virtue keep it in countenance! It is because timid woman stretches out her hand to a man whom she knows to be the deadliest enemy of morality and of her sex, while she turns a cold eye, upon the victims he has ruined. It is because there is nobody to speak plainly in matters like these. And do you think that society is ever to be regenerated or purified under the influences of these unjust and pusillanimous compromises? I tell you never. So long as vice is suffered to be fashionable and respectable, so long as men are bold to condemn it only when it is clothed in rags, there will never be any radical improvement.—You may multiply temperance societies—you may pile up statute books of law against gambling and dishonesty—but so long as the timid homages of the fair and honored are paid to splendid iniquity, it will be all in vain; so long will it be felt, that the voice of the world is not against the sinner but the sinner's garb: so long, every weapon of association, and every baton of office will be but a missile feather against the leviathan that is wallowing in the low marshes and stagnant pools of society.—*Dewey's Moral Views.*

[From the Examiner.]

EXTRACTED FROM REV. DR. PARKMAN'S ARTICLE ON THE LIFE OF WILBERFORCE.

To form a just estimate of Mr Wilberforce, we must regard him in his religious rather than in his political character: as a Christian and not as a statesman. His political influence, except on questions of morals or philanthropy, as the 'Reformation of manners,' and the Abolition of Slavery, was exceedingly limited. There are those, who deny that he had any weight in the House of Commons, except what was derived from his known religious character. His indecision, his ready surrender of himself to his own warm impulses, or to the views of others; his tender, but over-scrupulous conscience, sometimes bearing him to one extreme through nothing but fear of its opposite; and above all, his excessive dread of party, making him jealous of his own friends, and blind to perceive how often it pleases God Almighty to make what men call party the minister of his own Providence,—were fatal to him as a statesman. It was religion that gave him power. And it is grateful to reflect what power that alone did confer. It was the secret of his eloquence. Though the term was applied to him in derision, he was in an eminent sense the 'religious member;' and whatever might be thought of his speculations, however at times, and to answer a purpose, he might have been ridiculed as a Methodist, the House of Commons, and the whole nation with it, paid homage to the incontestible purity, piety, and blameless life of the man. Nor was he himself ignorant of his reputation in this regard. With his usual tenderness of conscience it prompted him to inquire what great duties it called him to perform, and these were not inconsiderable. On one occasion he resolved to seek an interview, on religious subjects, with the Prince Regent; and on another, he resolved, after reluctantly accepting her invitation to dinner, to avail himself of the opportunity to 'speak a word in season to Madame de Stael.' His good sense, however, and just reverence of the subject never failed to instruct him, that there was a time to keep silence as well as to speak, and he preferred, what it must be confessed he often encountered, the utter failure of his purpose, to an unseemly or ungracious forcing of an opportunity. He also thought that he was bound to talk as well and as agreeable as he could on other topics, that so he might give acceptance and weight to his religious conversation. How successfully he followed this excellent rule, and guarded his religious zeal from indiscretion is evident from the delight with which his company was invariably welcomed. Even that selfish and profligate monarch, George the Fourth, repeatedly sent for him, and added to the message an assurance, that the topics of conversation should be of his own choosing. Madame de Stael, as we have seen, was proud of numbering him with her guests. On his part he justly deemed her spiritual condition susceptible of improvement. But that he knew well how to unite the 'beauty of holiness' with his social graces, and honored his religion too much to render it disagreeable, is evident enough from the judgment pronounced on him by that brilliant lady; 'I expected,' said she, 'to have found Mr Wilberforce among the most religious; but I find also that he is among *the wittiest of men.*'

We cannot close a notice of Mr Wilberforce without referring to the work, by which he is known as a writer. His 'Practical View of the Prevailing Religious Systems, &c., contrasted with real Christianity,' * * *

In this book, as in the Life of the writer, there are signal beauties united with signal defects. Mr Wilberforce was not characterized by vigorous intellect; and his work, as were his speeches, is marked rather by earnestness of feeling, and an eloquence warm from the heart, than by any accuracy of method or closeness of argument. With what is peculiar in its theological views we need not here concern ourselves. We are not studious, in truth, to dwell on the faults either of the book or of the man. Of the latter, which biographical truth requires us to admit, this at least may be said, that they were not of a nature, which the world in general are in danger of imitating. On the other hand, there are many, who will be ready enough to accept them for a warning; and to congratulate themselves that theirs is not a philanthropy or a charity so prodigal as to issue in ruin. Yet to our poor thoughts, the hoarding up of treasures, only to be wasted by speculating or profligate children, is scarcely to be preferred to the wasting of them in charity, which though it may err in its excess, still does not lose the blessing.

And if there be those, and we believe there are some among our own countrymen, who having once partaken are ready to censure his boundless hospitality, it is for them to consider, that it was only through the very indiscriminateness of this hospitality they enjoyed the opportunity, which they were eager to embrace, and are still proud to remember, of seeing and conversing with Mr Wilberforce. For our own part, we should seriously quarrel with ourselves for any willingness to scan severely the infirmities of one, whose heart was like his, a perennial fountain of kindness to man and thankfulness to God; of one, whose delight in the works, and gratitude for the gifts of his heavenly Father, were such as these: 'He loved flowers with all the simple delight of childhood. And when he came in from his garden, carefully depositing a few that he had gathered, in his own room, he would say, as he enjoyed their fragrance, 'How good is God to us! What should we think of a friend, who had furnished us with a magnificent house, and all we needed, and then coming in to see that all had been provided according to his wishes, should be hurt to find that no perfumes had been placed in the room. Yet so has God dealt with us,—lovely flowers are the smiles of his goodness.' "

THE HUMAN BODY.

The human body, considered simply as an engine, to be worked by a superior agent—as a system of combined and organized matter, to be actuated and controlled by a living spirit, is a most wonderful instance of creative power and plastic skill. It may be considered as a world in miniature—as an epitome of all the sciences, as an abridgement of the great book of nature. To whatever part of it we direct our attention, we discover a most remarkable exemplification of the general laws of physics. In its optics, as expressive of the functions of the eye, we have mathematics of the highest order. In the formation of the bones, and in the arrangement of its various joints and ligaments, we have the principles of the mechanics most strikingly exhibited to our view. In the circulation of its fluids, the heart, the arteries, and the veins, may be considered as an hydraulic apparatus. The process of respiration is an example of pneumatic action. In the gradual formation of its general substance; in the precipitation of the various elements which constitute its specific parts, we have chemistry in some of its finest and most beautiful combinations. Over and above all these subordinate agencies, however, there is a master principle; there is life, the grand chemist, the mighty engineer, who superintends and regulates the whole. And although he is invisible to the keenest eye, and baffles the strongest microscope, the effects he works are too palpable to admit a rational doubt of his separate and distinct existence; and the very obscurity of his retreat tends only to raise our admiration of the power and wisdom of that Being by whom he was originally created, and by whose will he has been attached to our frame. Truly, then, may we say, in the view of this mysterious union of body and soul—of matter and spirit, in the present condition of our nature that we are 'fearfully and wonderfully made.' This is, therefore doubtless, the just and legitimate method of studying the science of physiology, to regard it as exhibiting throughout a most-remarkable illustration of the 'manifold wisdom of God.'

MORAL COURAGE.

[From the Mercantile Journal.]

The highest and most perfect order of courage, and that which in a very considerable degree, comprehends every other kind, is moral courage. This is a quality which is unknown to the brute creation—and is found developed in man in proportion as he approaches the perfection of human nature. Moral courage may be regarded as that *transcendental* power of the mind, if we may so speak—that spiritual essence, which prompts a man to seek the paths of truth, and do justice, even if the Heavens should fall.—It is that secret voice, which impresses on his mind the importance of executing fearlessly, the mighty trust confided to his care—that inward monitor which teaches him to despise selfish considerations, and to regard all things as secondary to that of executing faithfully his duties in this life.

Moral courage will in a great degree, supply the place of all other kinds of courage. A man who is well endowed with moral courage, will seldom entertain *fear* of any kind. He will never shrink from danger to his person, while engaged in the performance of his duty—he will be terrified by neither menances, imprisonment nor blows—he will not be lured from the path of rectitude by persuasions o bribes—or induced by a spirit of persecution to do an act of which his conscience will not entirely approve. Of course, moral courage is not an attribute of the *duellist.*

A celebrated civilian of Great Britain, Lord Erskine, on one occasion, explained the rule of his conduct through life, in the following terms: 'It was the first command and counsel of my youth, to do what my conscience told me to be my duty, and to leave the consequences to God. I shall carry with me the memory, and I trust, the practice of this paternal lesson to the grave.—I have hitherto followed it, and have no reason to complain that my obedience to it has been even a temporary sacrifice. I have found it on the contrary, the road to prosperity and wealth, and I shall point it out as such to my children.'

Instances of pure moral courage, we regret to say, are seldom exhibited in these times, when *expediency* seems to be the motto of all classes in society. We are too apt to allow our passions to interfere, and divert us from the path of duty. The love of wealth—ambition—revenge—affection, or the dread of physical ills, will often allure apparently wise and good men from the path, which conscience tells them ought to be pursued. Our standing in society, our rank in the annals of fame, and our worldly prosperity, we are too apt to consider paramount to truth and justice.

The great mass of mankind are to apt to view the actions of man through the inverted perspective of passion or prejudice. They often wish their rulers to act in a manner to subserve particular interests, instead of obeying the immutable decrees of truth and justice. And the man, however good or truly great, who, placed conspicuously in public life, is guided solely by principle, and never turns aside in his course to flatter the multitude, in order to advance his interest or reputation—who is uninfluenced by fear or favor, can seldom expect to give satisfaction to the 'democracy of numbers.' It is frequently the case that a man will become unpopular to a degree corresponding with his exhibition of moral courage; and the unjust decree of *ostracism* will be pronounced against him! The history of man and nations furnishes many striking illustrations in support of this assertion. *Aristides* was banished from Athens for his virtues. The people became tired of his moral excellence, and banished him, whom they had surnamed *the Just*, from the city. But the people, although they may do wrong from interested motives, or from passion, will almost always act justly after the waves of passion or prejudice have subsided. Indeed, they may deeply reverence truth, while at the same time they unjustly persecute its ministers!

Moral courage is the attribute of the Patriot and the Christian. There are no men who more command the admiration, or are more entitled to the respect and veneration of mankind, than those noble spirits, who offer up their lives for their country or their religion—who die martyrs to Patriotism or Christianity.

[From the Mother's Magazine.]

THE MOURNING MOTHER COMFORTED.

Who can describe a mother's agony as she gazes on the countenance of her dying child?—To her, though changed, it seems still beautiful. She beholds its gently beaming eyes upraised and fixed, and closing fast in death. Upon 'its little mouth half open,' with 'soft lip quivering,' she gently lays her cheek, but no warm breath is felt; she receives no answering kiss. She takes its little hand in hers—but it is cold and damp with the dews of death; she feels no pressure from its tiny fingers. She lays it down again, and it falls from its side nerveless and powerless.

She gazes on still, in silence almost breathless. She beholds it at length expire! Its little life goes out like an expiring lamp, or fades away like the evening twilight. There may indeed have been no pang in its death—not a sigh even may have disturbed the silence of the scene; but then—it has gone!—it will return no more!—and that fond maternal heart is bereaved. Oh! these are scenes which try the souls of mothers, which shake them to their centre; and the recollections thereof cling round their hearts, long after the beloved objects have themselves mouldered into dust.

And yet, there are consolations even for such an hour. That mother cannot be miserable, who, in the midst of her grief, can look up with confidence to one above, and feel that a Father's hand hath smitten; who can look upon her departed child, and feeling that 'the Lord hath need of it,' can resign it cheerfully to His care; nay, more—she may be happy.

Bereaved mother, it is your privilege to repose your wounded heart on the bosom of Jesus; to find relief from your sorrows in the fulness of his love. The God of all consolation knows how to administer comfort in the darkest hour of grief. He can touch the secret springs of sorrow. He can cause the bereaved heart to say—'It is good for me that I have been afflicted;' and, 'Though he slay me, yet will I trust in him.'

Bear with me, while I offer to you the testimony of one, who has herself drank deep of the bitter cup of sorrow. Said a mother once, 'I did not weep when I saw the spirit of my child departing; nor was my soul overwhelmed, even when told that it was gone. I had often shuddered at the contemplation of such a scene; and when witnessing the sorrows of others, have felt that *I could not* be sustained myself under similar circumstances. But how did I limit the Holy One of Israel! True, it was a scene of painful and affecting interest, and unassisted nature might indeed have sunk. But here was one supremely lovely and glorious, whose kindness cheered the sorrows of that trying hour. I could not doubt the presence of the Savior, as I stood by that sweet infant's dying pillow. I thought attending angels were there too.

'To one I seemed to hear him say—'Comfort that mother, support her wounded heart; pour into her soul the precious consolations of my word; see to it that Satan and his fiery darts assail her not.' And it was so.

'To another—'Take the spirit of that suffering dying child, fold it gently to thy breast, then plume thy wings, bright seraph, and before the morning dawn, land it safely on that peaceful shore, where tempests never beat, nor billows roar.' It is not meet that it should remain here longer, its frame is too feeble, its spirit too tender and sensitive, it cannot bear the cold wind and the rough wind of this unfeeling world. I can take better care of it than these parents, with all their tenderness and assiduity. They cannot shield it from harm and sorrow. If spared, it will only be to suffer much and long, and to die at last a painful death. It were better to snap the slender cord of life, to take it gently now, and then all sorrow will be forever past, and it will enter at once into peace. These parents will weep and mourn, it is true, but 'the sadness of their countenance will make their hearts better.' 'In their affliction they will seek my face,' and I will comfort them; and 'what they know not now they shall know hereafter.'

'Swift flies the soul; perhaps 'tis gone
Ten thousand leagues beyond the sun—
Or twice ten thousand times thrice told,
Ere the forsaken clay is cold.'

'I followed the spirit of my darling in its upward flight. I imagined its cordial welcome at the gate of the eternal city. I saw it enter in, and listened to its first sweet hymn of praise.—Heaven during that hour seemed but a little way off, and the time seemed short, ere the mother would see her child again.

'During the sad scenes which followed, I was still enabled to feel that 'beneath me and around me, *His* strong right arm was thrown.' I could not sink with such a prop. I saw in-

deed the dear body of my child laid away in the grave, and felt too truly that it would return no more, but the sweet consciousness, that angels watch even the sleeping dust, cheered my heart; and I felt too, that it would rise again.'

'I returned from the funeral solemnities. No laughing voice was heard, nor light footsteps on the floor as I entered the deserted nursery. All there was loneliness and sadness. The vacant chair, the untouched toy, the empty crib, were all before me. But I remembered the Savior *had been there*. Methought he was there still. I felt that he could sustain. I leaned on his Almighty arm, and was not disappointed.

'Months have passed away since my sweet babe became a peaceful sleeper in the grave.—Time has not healed my wounded heart, nor blunted the keenness of my sorrow. More deeply than ever do I feel that 'my child is not.' But the gospel is. The Savior is, and *he* is the same, a sure refuge in time of trouble. *Here*, and *only* here, and *firmly* and for ever here may the bereaved heart repose.'

'Earth hath no sorrow which heaven cannot heal.'

FOR THE REGISTER AND OBSERVER.

An acute observer of men and morals cannot avoid regarding the many speculative creeds—hastily adopted and earnestly defended, by a small portion of our countrymen,—with an anxiety nearly approaching to horror. Among these which have been most sucessfully promulgated, and most eagerly received, Mormonism stands preeminent. I cannot say, how strong a foundation it may find in either nature or revelation for its self constructed fabric; but a late correspondent of the Morning Post, describes the mormons as a people quiet, industrious, and conscientious—surrounded by a bigoted populace, and the victims of its oppressive persecution. Their violated purity, their tainted honor, and their desecrated altars, have excited the pity and the sympathy of many of our citizens, and this circumstance renders it still more necessary, than it has hitherto been, that the origin of the Mormon Bible, the enigma of the age, should be satisfactorily explained. It is necessary both for the satisfaction and support of the Christian, and for the temporal well being and prosperity of the Mormons themselves. A letter appeared in your paper of yesterday, purporting to be a relation of facts connected with the origin of this singular volume, and as such it merits the consideration of every rational being. It is not my purpose, to carefully review this paper, or to ask what motives could have induced an individual to deceive the public in this matter. I am anxious that the truth or falsehood of this document, signed by Matilda Davison, should be proved, and as it involves a question of both political and religious moment, I would ask two or three questions, which as it seems to me, may be easily answered. In the first place, the document bears upon its face, marks of authenticity which it might appear indelicate and imprudent to doubt. It is written with modesty and by a female—it is attested by two individuals, one a minister of the Gospel, the other the preceptor of youth—and it was communicated to the Recorder for publication by the Rev. Mr. Stow of Holliston.

To commence—Mrs Davison's letter states that the 'Manuscript Found' as it is termed, a work composed by her first husband, the Rev. Solomon Spaulding in New Salem, was after their removal to Pittsburg in Pennsylvania, an object of curiosity and interest, to every individual connected with the printing office of his friend, Mr. Patterson, who had borrowed it of Spaulding. Now if Sidney Rigdon, who according to Mrs Davison's letter, was at this time connected with the office, had afterwards become one of the founders and most zealous advocates of a new sect, who recognised as revelation, a work so nearly resembling 'The Manuscript Found,' as the Mormon Bible is said to be,—the circumstances would to say the least have warranted suspicion, and it would not have been strange, had some individual been sufficiently on the alert, to detect the artifice.

'The artifice was detected, and what further objections have you to raise?' exclaims some yawning and credulous reader.—Can that be said to have been proved, in 1834, which it is left to the present day to authenticate? According to Mrs Davison, a copy of the Mormon Bible was carried to New Salem in this year, to the very place, where the 'Manuscript Found' was written and read to the neighbors by her husband, and here of course it could not fail to be recognised as the identical composition of the Rev. Mr. Spaulding. The excitement in New Salem, then became so great that the towns-people had a meeting and deputed Dr. Hurlbut, one of their number, to repair to Monson, Massachusetts, where Mrs Davison resided, and procure from her the original 'Manuscript Found,' that it might be compared with the Mormon Bible! Dr. Hurlbut carried with him a petition, signed by several inhabitants of New Salem, whose names are mentioned, and who were well known to Mrs D. and here the narrative concludes! The writer does not tell us, whether the manuscript was sent to New Salem—whether it was compared with the Mormon Bible, what was the result of that comparison, or where it may now be found, and in what manner these facts can be proved, other than by her attested statements! Perhaps, all this was done; if so, if the 'Manuscript Found' *was* compared with the Mormon Bible, if that comparison resulted in the proof that the latter was a mere copy of the 'Manuscript' with the 'aditions of a few pious expressions, and extracts from the Sacred Scriptures,' why were not the public immediately undeceived through the medium of the press—why was not an excitement created, such as is usually created in the like cases, in this country, and the Mormons themselves satisfied in regard to it? And again, what became of the manuscript? It had just been proved to be an important document, and it surely could not have been wantonly destroyed? if still in existence can it not be produced to corroborate the statements of Mrs Davison? Again, some one may object that this might have been done and I never have heard of it, that the press might have rung with the matter, and I never have been startled by the re-echo—but if it had been made public, as it should have been, why have men been wondering for years, whence the Mormon Book originated, and why have the Mormons steadily continued to increase in numbers, in spite of this exposure of the duplicity of their founders? why are they increasing to this day, till they have formed a simple community, whose religious rites differing from those of their neighbors, have excited the passion and the *spiritual zeal* of the Christian crusaders of the 19th century, and caused them to dip that sword in the blood of the *harmless*—I cannot call them innocent—which our Savior commanded his apostles to sheath? I wish these questions might be answered, I ask them with perfect simplicity of purpose and a guileless heart, as much for my own satisfaction, as for that of others—and hope I have written nothing opposed to Christian and benevolent criticism, nothing which could offend the author of that letter herself.

As it is—her letter, closing as abruptly as I have stated, can serve no purpose but that of rousing a few dormant minds like my own, and exciting the curiosity of the people for a few days. Whatever claims a divine origin ought to be an object of interest to the humblest Christian—and I conclude my article, hoping than I have not been an unwelcome intruder upon your patience. C.

For the Register and Observer.

BRADFORD'S LIFE OF MAYHEW.

Among the valuable and very interesting works which have recently been published, we may, with great propriety, mention, a memoir of the life and writings of the Rev. Jonathan Mayhew D. D., pastor of the West Church and society in Boston, from June 1747, to July 1766, by Alden Bradford L. L. D. Dedicated to the Rev. Dr. Lowell, Senior Pastor of the Church and Society of which the Rev. Dr. Mayhew was the minister. Mr Bradford was furnished by some of the friends of the late Dr. Mayhew with authentic documents for the volume which he has published, and has delineated the character with great fidelity, and has made very correct and judicious remarks upon the various publications of that great and good man. Dr Mayhew was during his life very highly esteemed by many distinguished characters in society, some of whom were numbered among his particular friends and parishioners. No one, whose mind is free from prejudice, can read his works, without a deep conviction that he was one of the most able defenders of the civil and religious liberties of his country. Dr Mayhew was regarded by his brethren in the ministry, who were intimately acquainted with him, as a faithful and excellent Pastor, and his memory is held in grateful remembrance.

It is earnestly desired that the friends of liberal Christianity would purchase and duly estimate the work which Mr Bradford has published, and that he may soon receive an ample compensation for his honorable labors.

J. A.

MOUNT SINAI.

[From 'Impressions of Travel in Egypt and Arabia Petræa, by Alexander Dumas.']

We arose with the sun on the following day; for we were to ascend Mount Sinai, and visit all the places consecrated by Moses. We set out under the conduct of a venerable father,—not from the door, but the window: we bestrid the stick as we had done the day before; the capstan turned gently, and in a few minutes we were standing outside the walls. The rope was drawn up again, and all communication was once more cut off between the Desert and the Monastery.

Mount Horeb is a protuberance of Sinai; and it so projects itself that the peak of the latter cannot be seen from the plain below. We went along a ravine of large regular stones, brought thither by the monks, which formerly made a very commodious stairway to the summit of the mountain. But it has been broken up by the rains, and by stones that from time to time roll down over it into the valley.

About a third of the way up, and where you quit Mount Horeb to ascend the peak of Sinai, is an arch, and on its key-stone a cross, to which is attached a tradition in great credit with the monks.

A Jew having set out from the convent to ascend the mountain, was hindered by a cross of iron from proceeding farther than this spot. Whichever way he turned, it presented itself before him. At length, terrified by the vision, he fell on his knees and begged the accompanying monk to baptize him. The holy ceremony was performed on the spot, with water from the ravine. This gave rise to a custom now fallen into disuse. A monk of the Monastery was always in prayer before the door; and pilgrims, ere they were permitted to tread heedlessly up the mountain that Moses dared not ascend but with his naked feet, were made to confess and receive absolution.

During the whole ascent, we saw snakes that hid themselves at our approach in the fissures of the rocks; and also great green lizards. These would squat themselves like toads, and look at us as we passed, exhibiting more desire to attack than any intention to withdraw. These reptiles are strangely hideous: their bodies are as transparent as glass, and their breasts are like those of the Sphinx. They looked like creatures of fable, or like those of a race now extinct. We had been advised to provide ourselves with sticks before leaving the Monastery, that we might act on the defensive with them, as their bite is very painful and sometimes fatal.

We reached a chapel built on a rock, where the prophet Elias remained forty days. It is an edifice of Grecian form, with a square altar in the centre of the arch. The altar is surrounded by a stone step. This little station is ornamented with two or three paintings. A magnificent cypress stands near it, being the only tree of its kind that has resisted the devouring heat of the climate. Three olive trees formerly grew beside it, but they died and have not been replaced. From this little tableland, designed by nature for a resting-place, the summit of Sinai is distinguishable, together with the church and mosque that crown it.

The ascent grew more difficult as we proceeded, but we toiled on with undiminished zeal. We arrived at the rock where Moses, overlooking the plain of Rephidim, held up his hands towards Heaven during the battle of Joshua with Amalek.

At last, after a five hours' march, we stood on the top of the mountain, motionless, and entirely absorbed by the magnificent panorama beneath us, so hallowed by biblical record, and, after a lapse of three thousand years, still full of poetry and grandeur.

The air was so clear that we could see objects at a prodigious distance. At the South lay the point of the Peninsula, terminated by Ras Mahomed, which loses itself in the sea. Beyond this, in the bosom of the waters, are the Isles of the Pirates, white and indistinct like floating vapors. On our right lay the mountains of Africa; on our left, the plains of Arabia Deserta; beneath our feet, the plain of Rephidim; and all around us, a chaos of mountains heaped together at the base of the giant that overtops them, and resembling, in the distance, a sea of granite with immoveable waves.

When we had satisfied ourselves with the vast general survey, we inspected the details. Here, on the summit where we were now standing, occurred the memorable interview between God and Moses, at the conclusion of which the august Lawgiver descended to the people with light shining from his face.

We read aloud from the Bible the chapter describing these events, while we were seated in the very cleft where Moses was hidden when JEHOVAH manifested to him His glory.

MEANS OF PREVENTING CONSUMPTION.

The second pamphlet by Dr Alcott, entitled 'Health Tracts,' consists of remarks on Consumption, and the means of prevention. Among the various means suggested, that of Ventilation is one of the most important. We quote the following passage.

PROPER VENTILATION.

One thing which we believe to be a fruitful source of consumption, has been alluded to, under the head, Pure Air, though not with so much distinctness as its importance demands. We must be permitted to recur to it, under another head, and urge the importance of ventilation.

The common statement, that we spoil a gallon of air, by breathing, every minute, does not express the whole truth. He who is confined to the use of a gallon of air a whole minute, or what is the same thing, he who is confined to sixty gallons, sixty minutes, or to twelve hogsheads of it twelve hours, is indeed injured to the full extent which has usually been supposed.

But, as we have already said, this is not all. We are beginning to be injured long before we have spent a full minute, on our gallon of air. There is quite too much carbonic acid gas, contained in a gallon of air, ere we have *lived upon it* half a minute. Nay, more; it is not certain that we remain uninjured if we breathe over, the second time, any portion of air which has the previous instant issued from a pair of lung, whether ours or those of somebody else. Our own opinion is, that no air which has just issued from the cavity of the lungs, should be inhaled again; and that by neglect of this rule, though it be in ignorance, thousands and tens of thousands are slowly injuring themselves, and implanting the seeds of disease in various forms, especially consumption.

To prevent this, great pains should be taken to have a free circulation of air in all our rooms, especially, as we have already said, in our parlors, sleeping rooms, school rooms, churches, &c. Unwearied pains should be taken to avoid the necessity—particularly in feeble people or children—of taking in the breath which has just issued from the lungs of another; whether it be a fellow being, or a favorite domestic animal—a horse, a dog, or a cat. Fires also, of every kind, lamps, candles, &c.—in short, *combustion of every sort*—as well as respiration, produce the results of which we have been speaking; and call equally loud on us, for careful ventilation.

CHRISTIAN REGISTER.

BOSTON, MAY 11, 1839.

ATONEMENT.

Many people, undoubtedly, have been induced to embrace this doctrine of satisfaction, from a deep consciousness of their sinfulness and insufficiency. They look up to God, enthroned in infinite purity and holiness. They view in overwhelming contrast, their frailties, imperfections and sins. They feel utterly unworthy and vile. They dare not hope any thing they can do, will be sufficient to gain pardon and acceptance—though they should agonize in repentance till big drops as of blood, roll from their brows. The thought of appearing in the divine presence, with nothing to plead but their own feeble efforts, and poor virtues, strikes them as almost impious. They are strongly, fearfully persuaded that God's justly offended purity and majesty, must demand some higher satisfaction, than they can effect—that he, in whose sight the heavens are not clean, and angels are charged with iniquity, and seraphs tremble as they walk, can never look with complacency on them in consideration of any works, and merits of their own. In this state of mind they rush to Gethsemane and behold the eternal Son of God, in awful, unspeakable, mysterious agony. They go to the cross. They witness his dreadful sufferings. They see his precious blood flowing. They hear the words, 'why hast thou forsaken me? it is finished.' They hear too, the earth quaking, and the rocks rending. They see the surrounding mountains trembling, the sun withdrawing his light, the heavens shrouding themselves in black, and the universe smitten with shame and horror. It is apparently pervaded and moved by profound sympathy with the pangs and agonies of the gentle victim. Here they have found, they imagine, what they had so longed for, a propitiation, a substitute, an infinite sacrifice to divine justice, the means of appeasing an offended Deity. These they will boldly plead at the bar of judgment. under their shadows they will not fear to appear in the holy presence. They now feel secure, confident, shielded. The agonies, the blood, the merits of Jesus are theirs—therefore the stream of mercy will meet them and flow freely over them, as they enter on the immortal regions. They now rest in peace—the Savior, his sufferings and works, break and temper the effulgence, the consuming rays of infinite justice and holiness. It is needless to say all this proceeds from a misconception of the divine character. Can God have any interest, apart from the good of his creatures? What more can he desire than that they should turn and live? Are not his mercies large and free? Will he not meet the sinner while yet a great way off? As the first penitent tear starts, will not mercy descend from heaven? What so powerful on high, as a contrite heart? What causes angels to rejoice? Is not mercy the chief attribute of God? Is not the constant exhortation of the Bible, repent and be forgiven? Is not the idea of appeasing the anger and justice, of the everlasting Father, by the agonies of innocence, shocking, barbarous? Would not the monarch, who should refuse to pardon his erring subjects, except on condition, that some of the most virtuous and worthy, would consent to suffer torture and death, be execrated by the civilized world? Would he not be placed beyond the pale of human sympathy?

It may be asked, do we not believe in Atonement? Certainly. We believe Christ came to break down all partition walls, to destroy the power of cast, sectional and national prejudices and antipathies, to unite all people, all kindreds, tribes and tongues—to harmonize the human family, to make all, one, whether they be Jew or Gentile, bond or free, Greek or Roman This, we suspect, is nearly the amount of Paul's teaching, on the subject. He came to do away the offence, the causes of offence, to reconcile man with man, people with people, to illustrate and enforce the great truth of human brotherhood. He came also to enthrone in man's bosom the purer, loftier, more benevolent energies and sentiments of his nature, and thus to make him one with the frame, purpose, spirit and tendencies of the universe, and one with the attributes of his maker. But we have place for nothing more at present.

REVELATION.

'*The sword of the spirit is the word of God.*'
St Paul.

The short passage, we have taken from Mr Dewey's article in the Examiner, contains much force and truth. Men and women do talk loftily about their convictions and intuitions, which are but other terms for the moral impulses of our nature. We wish we were more sure the impulses, that move them to talk in this manner, are of a lofty character. Certain are we all lofty talking is not true and wise talking. It is not supposed, that we know, that Jesus came to reveal absolutely new truths. He probably did not think himself so original as some since have. The germs of all moral sentiments are in our nature. These sentiments therefore have ever been more or less dimly seen and feebly felt. The true light has ever been in the world and lightened every man that came into it. It was not first kindled on the plains of Judea. Our Savior sets up no claim of the kind. He assumes the existence and energy of these impulses and intuitions. On them he rears his throne and builds his hope of spreading his kingdom through the world. He came to enlighten them, to clothe them with additional authority, to rouse them into higher, triumphant activity, to enable them to speak with power, and to impart to them inviolate supremecy over man, and in human affairs. Was not this a work worthy a mission from heaven? Men did not need to be informed that holiness is beautiful, that virtue is their highest interest, that justice, mercy and benevolence, are the nobler attributes of their nature. All this was known and acknowledged by some if not generally. These impulses at present so revered have ever been in the world. But how little had they done to improve and elevate it before our Savior's time? They struggled heroically in Greece for a season, worked mightily—then sunk beneath the opposing, the earthly tendencies and passions.

It was the same in Rome. It has been the same every where. Are not these impulses now felt on the banks of the Ganges, on the Atlantic Isles? But what fruit do they produce? Have they advanced China one step during some thousands of years? Have they ever eradicated prejudice and superstition from man's heart? Have they ever to any extent broken the fetters of slavery? Have they dethroned idols and tyrants? Have they ever taken from flames their terror, from death his sting? Has all that exalteth itself, against God and the progress of humanity, quailed before them? Have they ever led the race through sin's wildernesses to lands of peace and promise and still waters? Have they ever shown themselves of sufficent wisdom and power to effect salvation? What have they done? Where are their victories, their trophies, their glories? Let their advocates show them if they can. It was sufficiently demonstrated before our Savior's coming, that they, unaided, could not regenerate, redeem and sanctify mankind. Jesus came to raise them up from their low estate, to infuse into them superior energy, to gird them with celestial armor, to connect them with the throne of Omnipotence and the sublime destinies of immortality. And this was needed. Since then they have gradually fought their way to freedom and sovereignty. And we may anticipate the time when they will reign over nations as they now do in the bosoms of saints. All this we owe to the authority, and power, and courage, they have derived, from the authentic records of the revealed will and purposes of God, in their favor. Yes, to this divine declaration of man's rights, duties and dignity, humanity is indebted for the progress it has made, for its improved, higher and happier condition. Can any reflecting person then speak lightly of these *scriptures*? talk loftily of their natural impulses and intuitions in comparison with them?

'It is written,' says the man sorely tempted and beset, 'thou shalt worship the Lord thy God, and him only shalt thou serve'—and he comes off conquerer. How would it do to leave him to his natural impulses? 'It is written,' says the man, whose benevolent impulses are feeble, 'inasmuch as ye have done it unto the least one of these, my brethren, ye have done it unto me'—and gives liberally. 'It is written,' say the desponding and afflicted, 'blessed are they that mourn, for they shall be comforted'—and they are comforted. 'It is written,' says the poor man, toiling for his daily bread, 'ye shall receive your good things hereafter'—and his murmurs are stilled. 'It is written,' says the philanthropist, 'Christ died for the ungodly, to save sinners'—and he counts not his own life dear in his beneficent labors. Did natural impulses carry Howard into the depths of the wretchedness of Europe's dungeons and hospitals? Would natural impulses have induced the English people to pay millions to free their slaves? 'It is wrtiten,' says he that is scorned and scourged, for proclaiming the truth, 'blessed are the persecuted for righteousness sake,—and his faith and firmness fail him not. 'It is written,' says the apostle of freedom and right, 'thou shalt obey God rather than man'—and kings tremble before him. 'It is written,' says the martyr, as they bind him to the stake, 'he that loses his life for my sake, shall find it'—and he experiences the consciousness of perfect peace and security. How would it do to leave him to his natural impulses? Would not those of fear and the love of life prevail? 'It is written,' says the dying, 'I go to prepare a place for you, that where I am there ye may be also, and behold my glory;' and then exclaims as the blood suffuses his pale cheeks, with their last rapturous emotions, 'O grave, where is thy victory!'

We repeat therefore that to the authentic records of the will and purposes of God, we are indebted for most of the more precious advantages and refinements and blessings of modern civilization, for most of the moral energy that is redeeming the nations, for most of the higher happiness and purer virtue of private life, for most of that glorious company, that on the earth lived usefully, that died calmly and are now reigning in heaven. These writings are the seat of the empire that has warred successfully against the ever opposing empires of pride and passion, sin and ambition. They have imparted to the Christian hero a decision, a confidence, a power and a shield, the moralists of antiquity desired to see, but could not find.

We can pursue the topic no farther at this time. We beseech our friends to pause, to contemplate past ages, the condition of those vast communities, where *the book* has not been, before they talk loftily of natural impulses and intuitions, or say any thing to lessen the reverence in which *the scriptures* are held, made it it is true with hands, but sanctioned by the works and glowing with the inspirations of God.

We are happy to inform our friends, that the publishers expect to be able to supply their customers, with the new and enlarged edition of Buckminster's works, on anniversary week of this month.

THE CHRISTIAN EXAMINER, FOR MAY.

1st Article is a review of Stone's life of Brant. The piece is written in a style sufficiently easy and fluent. The work is highly commended as one of great interest and industry, containing a large amount of exciting and useful information. While condemning the Indians as unnaturally blood-thirsty and cruel, Mr Stone says we forget

'That the second of the Hebrew monarchs did not scruple to saw his prisoners with saws, and harrow them with harrows of iron; forgetful likewise of the scenes at Smithfield, under the direction of our own British ancestors; the historians of the poor untutored Indians, almost with one accord, have denounced them as monsters *sui generis*—of unparalleled and unapproachable barbarity; as though the summary tomahawk were worse than the iron tortures of the harrow, and the torch of the Mohawk hotter than the fagots of Queen Mary.'

2d Article is a review of two works on education. One by Rev. B. O. Peers. We rejoice to know the West is blessed with the labors of so efficient and intelligent a friend and champion of the great cause. The other work is Home Education, by Isaac Taylor, author of the natural history of Enthusiasm &c. The book is commended as containing much that is striking and valuable. Speaking of childhood Mr Taylor says,

'The recollection of a thoroughly happy childhood (other advantages not wanting) is the very best preparation, moral and intellectual, with which to encounter the duties and cares of real life. A sunshine childhood is an auspicious inheritance, with which, as a fund, to commence trading in practical wisdom and active goodness. It is a great thing only to have known, by experience, that tranquil, temperate felicity is actually attainable on earth; and we should think so if we knew how many had pursued a reckless course, because,—or chiefly because, they early learned to think of HAPPINESS as a chimera, and believe momentary gratifications to be the only substitute placed within the reach of man. Practicable happiness is much oftener wantonly thrown away, than really snatched from us; but it is the most likely to be pursued, overtaken, and husbanded by those, who already, and during some considerable period of their lives, have been happy. To have known nothing but misery is the most portentous condition under which human nature can start on its course.'

3d Article is on peace and peace societies. The piece pleases both by its fair temper and good sense. Speaking of the alledged inefficiency of the efforts of the friends of peace, the writer says

'The assertion, that their labors are useless, that they cannot contribute materially to the accomplishment of their object, is one of that class of discouraging predictions, much easier made than shown to be probable, and which if believed in, would put an end to all exertion for the good of mankind. In our opinion, the very fact that such societies have been established, has done good. The few voices already raised against the custom of war, have been heard far and wide, and not heard in vain. The publications of the Peace Societies may have reached comparatively few; but the fact, that an attempt is making to free the earth from one of its most appalling evils, has become known and appreciated by thousands. That they can accomplish the immediate abandonment of war, is impossible; that their efforts will cooperate powerfully with the other causes now at work, under God's providence, in diminishing its horrors, and gradually banishing it from the world, is not only possible, but probable,—we had almost said certain. God speed them in their noble work!'

4th Article is a review of the Life of Wilberforce from which we have made a quotation in another place.

5th Article on Pierpont's discourse—the moral rule of political action. The position taken by the preacher is commended and sustained. The reviewer says,

'There are no more crying sins in our land, at this day, than political sins; and we do not forget intemperance or slavery; or, if an exception must be made, it can only be in favor of *cheating* in the smaller transactions of trade. Falsehood in political action, and falsehood in trade are vices so common, and so destructive of all that is noble and elevated in character, pure and permanent in legislation, that, that minister should be honored above others as a true minister and the genuine patriot, who now and then of a Sunday is willing to forget and forego some of the abstractions of a new philosophy or an old theology, that he may assail them and lay bare their abominations. Yet these two vices, which do more than intemperance to injure and degrade the general character of our people, soil its honor, and dim its beauty, are rarely named in the pulpit'

6th Article on the nature and proper evidences of a revelation. It will be read with interest and profit. We hear, says the able and acute writer,

'Men and women talking very loftily about their own convictions, their own intuitions. These are enough for *them*. They want no miracles; though it has pleased Infinite wisdom to provide such. The miracles, with them, instead of being the stable, and strong, and enduring facts of our Christian dispensation, seem to have become the weak and beggarly elements of some older, some worn-out dispensation. They have come upon quite new ground. They have acquired a transcendent illumination

Well, what is it? What is this illumination? What is this wonderful intuition? I suppose they will not hold, with Luther, and Calvin, and Edwards, that this spiritual perception is itself a miracle. If not, then this perception is common to all human beings. The Hindoo upon the banks of the Ganges,—the red man of our own forest wilds, hath it. Hath he, then, a revelation? Not in degree, indeed, but in *kind*,—hath he as truly a special communication from God, as we have? Or, if this is not maintained, will it yet be said, that when a special communication is presented, he hath that spiritual perception which will of itself attest it to be such? But what is the nature of this evidence? In a certain book a man intuitively perceives certain moral truths. Does it from hence follow that the book is divine, or that it contains any special communication from heaven? Hath it any more sanction than any other good book? And is it, then the result of this self-complacent intuition, that it strips the Bible of every trait but of mere human wisdom,—of a merely human communication,—of all but mere human authority? And are we altogether mistaken in supposing, that God has been pleased to give us some other manifestations of his paternal interest for us, than those which are found in our natural and intuitive convictions?'

7th Article on the Lunatic Hospital at Worcester. The following passages are from the Hon. Horace Mann's report.

'During six years,' he says, 'of the existence of this hospital, eight hundred and fifty five insane persons have partaken of its remedial treatment. Of this number, three hundred and forty-four have recovered their lost reason. The residue with few exceptions, have been reclaimed from a state of nakedness and filth; from ferocity, which assaulted relatives and friends with deadly intent; from melancholy, which poured itself out in continual tears, to a quiet, an orderly, and, to a great extent, a cheerful community, observant of the decorous usages of civilized life.'

'The preeminent skill and success of the superintendent of this institution, manifested for the benefit of so many of our fellow-beings, and in the midst of us all, have effected a deep change in public opinion. They have demonstrated that insanity is a physical disease; that it has its origin in certain natural causes, being induced by a violation of some of the organic laws, upon which mental functions depend; that these causes are not mysterious and inscrutable in any peculiar sense; that they are capable of being recognised and understood, like the causes which bring on consumption or the gout; that insanity is a curable disease; that it is a disease far less dangerous to life than fevers usually are; that the means of effecting its cure have been graciously put into our hands; and finallly, that not only the means of cure, but the ways of prevention, in ordinary cases, have been entrusted to us, accompanied by the responsibility of rightly using them. Insanity, therefore, is no longer to be looked upon as some vast, unknown, and awful minister of evil or judgment to mankind; as dreadful for its mysteriousness as for its actual terrors. It is not an evil to which one person is as much exposed as another; or to whose assaults any one is equally exposed at all times, and under varying circumstances. It is a calculable agency. We see why it befalls, and how it may be adverted. We see, that, should we all obey certain laws, which are annexed to our being, and are the conditons of enjoying mental soundness, we should be exempt from its power; but we also see, that if we will trangress rules, to whose violation the dreadful consequences of insanity have been attached, it is as certain to befall us, as fire is to burn. The excellence of these discoveries is, that they convert a disease, once most formidable and appalling from its uncertainty, into a measurable and calculable agency,—an agency whose action can be put aside, in most cases, by adopting certain precautions; or can even be repelled, when expending its force upon us, by the application of certain known remedies. They make known, also, that there are certain known indulgences, whose continuance is an infallible mode of bringing the full severity of its woe upon the transgressor.'

MONTHLY MISCELLANY OF RELIGION AND LETTERS.

The second number of this periodical is before us. The character of its contents, confirms the impressions we stated while noticing the first number. 'How to spend a day,' by the Rev. Dr. Ware Jr., (the commencement of a series,) is pleasant and instructive. A sensible dialogue is carried on between David Ellington, returning from his work to breakfast, with a keen, though it seems not an impatient appetite, and John Smith—sensible on the part of David, the early riser. Smith, we are sorry to say, is not quite so bright as the sun, which, ushered forth by the rosy-fingered morn, rose in cloudless splendor sometime before him. At the hazard of a little abruptness we give the following extract.

'Ah David,' said Smith, 'if I only had your constitution!'

'It is a blessing to be thankful for, certainly, and I hope I am devoutly sensible of it. But it is not for the sake of the work, that I am speaking;—you very well know that I do not work more hours than others, nor so many as some.'

'Yes, and that's what puzzles me; what in the world should possess you to get up every day before light, as if your life depended on it, when you could do all you do just as well, and have a comfortable morning snooze too.'

'Why, there is no mystery about it John. I want the leisure, that's all. I want to take life quietly and not be driven. I want to do something besides work. I do not think that a man was created for nothing in this world but to plane boards and drive nails, and then go home and sleep. He could do that if he was made of cast iron and oak plank. But being what he is, a thinking creature, capable of

knowing something, and having a soul to live on after all the iron is rusted and the oak rotted, he ought to be learning something else and doing something more. Therefore I want to improve my mind; I am not content to be ignorant; I want to know more of this wonderful world, and the wonderful truth it is full of. I feel that I shall be happier for it; and not only so, but shall the better serve Him who placed me here and sent his son to save me. I cannot be willing to live and die, a mere axe-handle and turning-lathe; I want to be a MAN. I can't bear to spend a whole life in doing nothing but earning money to pay for my potatoes and cotton; I want to earn something which will last me when I have done wanting food or clothing. That is the reason why I try to arrange my time so as to get leisure.'

ARTHUR LEE AND TOM PALMER, OR THE SAILOR RECLAIMED.

This little story we think will please and benefit most that read it. It contains some passages of much feeling and beauty. We judge it will hold a respectable place in many of our Sunday school libraries. We transcribe to our columns the account of a burial at sea.

The next day was chosen for the burial. A few fleecy clouds floated through the air; and the sea, smooth as glass, was heaving in long, even swells. Now, and then, a sea-bird would sweep by upon his curved wings; now, mounting slowly through the high air, and again, stooping to the very crest of the waves. Every thing on board the vessel was put in order. The corpse, as is the custom in such cases, was wrapped up in sheets—a white cloth was bound under the chin and over the head. Thus was the dead body laid out upon the deck; while the crew were assembled in the lee-gangway. It is impossible to conceive a scene more solemn. There lay the cold, lifeless, remains of that man, who, while in health, sneered at the thought of death; yet who, at its approach, was filled with horror. But a month before, those lips had laughed at their own rude jests—since that, they had entreated God's pardon; and now—they were still. There he lay—the eye closed—the form stretched out—cold—motionless.

Those who have witnessed a burial at sea know how impressive it is. No green sod can mark the spot—no chiseled stone to tell of the departed. But the body, consigned to the dark ocean, is to sink down among the monsters who dwell there,—while the waters, forever changing, pass unheeding above. Those who have witnessed such a scene, know also, how strong a sympathy is felt by the crew for each other, and with what feeling all gaze upon the dead body of a shipmate.

A slight breath of wind stole over the waters, though not enough to crisp the waves, which spread out like a mirror, away to the rim of the horizon. No sound was heard, save the moan of the deep, and the scream of the distant sea-bird. So still it was, that it seemed as if there were none in the world alive except them—and God.

Every sailor on board, bore in his look the expression of deep thought. A solemn lesson was before them, and they were prepared to read it. Every eye was fixed upon the *lifeless* remains. The hour for the service had now arrived; and the hammock was sewed around the body, enclosing at the feet, in order to sink it, a couple of cannonballs. There was no chaplain; and the Captain read the burial service from a prayer book of the English Church, which happened to be on board.

All were deeply affected; and at the close, when the words were read, 'Forasmuch as it hath pleased Almighty God, in his wise Providence, to take out of this world the soul of our deceased brother, we therefore commit his body to the deep, to be turned into corruption, looking for the Resurrection,' &c., all responded, amen.

The body was then consigned to the water. The crew stood by the rail, gazing over with anxious countenances; while, as the waves with a splash parted, there was felt by all an involuntary shudder. One moment more and the body was seen swiftly sinking down; while a few bright bubbles rose up to the surface, and again all was still and serene. The ship moved slowly on—the waters lay sleeping in the sun—and the wide heavens leaned calmly above, as if no sorrow had ever been known.

DEDICATION AT NEW YORK.

The new Church, lately erected by tue second Congregational Unitarian Society, in New York was solemnly dedicated to the worship of God on Thursday the second of this month. The services of the occasion, which were attended by a most numerous and crowded assembly, were introduced with prayer and the reading of the Scriptures by Rev. Mr. Lunt of Quincy, and the first Pastor of this Church, while worshiping in Messer Street. The prayer of Dedication was offered by the Rev. Dr Parkman of Boston. The sermon was preached by the Pastor, the Rev. Orville Dewey, in which, from Psalms xcvi 9 'worship the Lord in the beauty of Holiness' were ably enforced a variety of important topics touching the Christian worship and ministdry, and particularly the influence of this ministery on the relation and interest of common life. The concluding prayer was offered by the Rev. Mr. Bellows, Pastor of the first congregational Church in New York.

The erection of this spacious and magnificent Church, so soon after the loss of their former, by conflagration, is a decisive evidence of the religious zeal as well as large resources of this Christian society. Within a very few years the cause of liberal Christianity has made rapid progress in New York. It has now become too well understood to be, as it once was, reviled or contemned. Its claims to respect and examination are no longer denied. Among the numerous assembly, collected on the occasion of this dedication, were many, both clergy and laymen of various denominations; and multitudes, as we both saw and learnt, were unable to obtain a place.

When we remember the spirit of intolerance and denunciation that once prevailed in this and other places, in regard to Unitarianism, it is grateful to mark the Christian courtesy and catholicism that to some good degree have succeeded. We heartily congratulate our brethren of both the congregational churches in New York on their happy condition and prospects. It is evident that their united labors, and the successive ministries, with which in each church they have been favored, have not been in vain. May the blessing of the great Head of the Church still descend richly upon them: that they may know how pleasant it is for brethren to dwell in unity, and may be builded together for an habitation of God through the spirit.—*Communicated.*

INSTALLATION AT TYNGSBORO.

Rev. Horatio Wood, recently of Walpole N. H., was installed pastor of the First Cong. Church and society in this place, on Wednesday, May 1st. The services of the occasion were as follows. Introductory Prayer, Rev. Mr. Babbidge of Pepperell. Reading of Scripture, Rev. Mr. Osgood of Nashua N. H. Sermon from Luke vii. 19—22, Rev. Mr. Peabody of Portsmouth N. H. Installing Prayer, Rev. Mr. Wells of Groton. Right hand of Fellowship, Rev Mr. Miles of Lowell. Address to the people, Rev. Mr. Osgood of Nashua. Concluding Prayer, Rev. Mr Fox of Newburyport.

Nothwithstanding the unfavorable state of the weather, the house was comfortably filled by a very attentive and interested audience. The services were appropriate and impressive. The sermon was happily adapted to the occasion and the wants of the times. We hope to have an opportunity to *read* and *ponder* the truths that edified us in the delivery.

We congratulate this ancient society, that their efforts to assert and maintain a pure faith, have been thus far successful. May a patient adherence to truth, a disposition to correct by their conversation and lives the suspicions of their opponents, and an abiding trust in God's blessings, carry them steadily forward to prosperity on earth, and rest and joy in heaven.—*Communicated.*

To the Editor of the Christian Register.

Dear Sir,—I availed myself of the Christian Register to communicate the intelligence of the establishment of a ministry at large in Portsmouth, N. H. in November last and of the appointment of Mr Shackford to that service. Since that time I have heard frequently of the acceptableness, and of the success of Mr Shackford's labors. No man could have entered upon the Christian ministry with greater singleness, or purity of purpose, or have given himself more faithfully to its duties. During the last five and a half months, he has been seeking out, and connecting himself with families who were not connected with any of the religious societies of that place; preaching two and three times a week in rooms favorably situated for a gathering of neighbors, for religious exercises; and on Sundays, preaching occasionally in the churches of one and another of three or four of the religious denominations, united in the support of this ministry. A small but commodious and centrally situated place for social worship, has recently been fitted up for the use of the families of Mr Shackford's charge; and at his request, I went to Portsmouth on the last Friday; passed a part of Saturday in visiting with him some of the families of his flock; and on Sunday, united with him in services appropriate to the opening of this new Christian Temple, to which has been given the name of 'the Union Chapel.' I doubt not, that many of your readers will feel, as I felt, that the occasion of the opening of this chapel was a great one. The service of the ministry at large, can be but partially carried out without the aid of chapels; for of those with whom we become connected in this ministry, comparatively few are disposed, or can be induced, regularly to unite with others for the social services of Sunday, except in connexion with him, to whom they have become peculiarly attached, as *their minister*. In my visits with Mr Shackford on Saturday, I was in the highest degree gratified by his reception in the families upon which we called. It was most affectionately cordial. It was a reception which left not a doubt, even for a moment, of the estimation in which he was held, or of the character of the influence he had exerted. Every word and action most distinctly expressed the mutual sympathy and interest by which the pastor and people were united; the readiness of the pastor for every office of Christian love, and the strong sentiment of gratitude and confidence with which the offices of the ministry had been received. About forty were present at the morning service of the chapel, and I think about eighty at the service of the afternoon. I regard this beginning as an auspicious one. Mr Shackford's reputation as a scholar is well known; and his estimation as a man, and a Christian, in Portsmouth, the place of his nativity, is shown by the fact, that Christians of six religious denominations are united in the support of his ministry. I am quite sure, that on his part there will be no failure of earnest devotion to his work, for his whole heart is in it. And if those who have engaged to sustain and aid him shall give him the generous interest and co-operation which he may fairly claim from them, I cannot have a doubt, that by his services moral difficulties will be met and obviated, and an extent of moral and religious good obtained, which will be a thousand fold remuneration for all the labor and expense that may be required for the maintenance of the ministry.

Some readers of the Register, who may not have received intelligence of the fact, may be gratified by learning that Mr James H. Perkins of Cincinnati has entered upon the ministry at large in that place. I do not remember having seen any public notice of a beginning of this ministry there. I have not the pleasure of a personal acquaintance with Mr Perkins. But those who know him are looking with confidence to the happiest results of his service.

May 7th. J. T.

We are informed the ordination of Mr. T. H. Dorr, late of the Theological School, Cambridge, as pastor of the Congregational Society in Billerica, will take place on Tuesday the 28th of May. Rev. A. Young of this city is expected to deliver the sermon.

THE MORMON BIBLE.

We ask our fair correspondent to confer as many favors on us, as she did on our worthy predecessor. She need not rely in the least, on our judgment. We do not partake very largely of the *liberal* and *enlightened* spirit of the times in regard to these matters. But we feel a perfect confidence *she* cannot write any thing unbecoming maidenly dignity and decorum. We trust, however, she will receive this our impression, as an evidence of the penetration and soundness of our judgment, when it is our pleasure to exercise it. The questions she proposes, are proper and pertinent. We hope some one, capable of doing it, will answer them to her satisfaction.

We have on hand several communications from respected and valued correspondents, which will appear as soon as we can find, or rather perhaps we ought to say make room, considering how much we are disposed to occupy ourselves.

We regret that through some oversight, the conclusion of the article respecting Rev. Mr Storer's resignation of his pastoral charge at Walpole, the greater part of which appeared in last week's Register, was omitted, and the MS. is now lost. It contained, as we remember, an expression on the part of the writer, of the strong sense of loss which was felt, not only among his own people, but throughout the town, in consequence of Mr Storer's removal. His services on the School Committee, have been particularly valuable. And we may add from other sources of information, that his exertions in behalf of the general improvement of the place had been constant, during his residence there, and been productive of much good.

The readers of the Christian Register will be interested to learn that REV. CHANDLER ROBBINS, late editor of this paper, sailed for England in the packet ship Europe, from New York, on Thursday the 2d inst. Through the kindness of his people he has leave of absence for a season, and he improves the opportunity it affords him of visiting Europe.

RELIGIOUS INTELLIGENCE, &c.

Pew Sale.—The pews in the church of the Messiah, (Rev Mr Dewey, pastor,) were sold this morning by auction. The amount of sales was about $70,000; the highest premium on a pew $250—making with a valuation of $1000, the full price $1250. The cost of the church was $96,000. It is on Broadway, opposite Waverley place.—*New York Journal Com.*

North Society, Salem.—We understand that the North Society have voted to sell the valuable estate left to the society by bequest of Mr W. W. Palfray, and to add the income hereafter arising from the proceeds, to the salary of their pastor, Rev. Dr Brazer.

Methodist Conference in New Jersey—At the Methodist Conference held in Trenton, N. J. last week, the subject of the Rev Manning Force being a candidate for Congress at the late election in New Jersey was brought up, and a resolution was adopted—Mr Force voting for it—that the disapprobation of the Conference should be visited upon any clergyman who should hereafter become a candidate for Congress or the Legislature.

The validity of the will of the late Rev. Jonathan L. Pomeroy of Hampden, who died in 1836, was established by the Supreme Court in session at Northampton, last week, and the American Education Society, the American Colonization Society, the American Bible Society, and the American Home Missionary Society will receive about $5, 600 each.

There is a *colored* church in Savannah which counts some 1800 members, under the pastoral care of brother Andrew Marshall, a man of color. This worthy man, who after burying his wife and all his children, and giving 600 dollars for himself after he was fifty years old, in now worth some 20,000 dollars. I am told that though *eighty-one* years old, he is, in truth, the ablest preacher in Savennah. I had the pleasure of an interview with him; and from all that I could learn from him and others, I concluded that he takes more care of his flock, and has them in better condition, than any other Baptist Pastor in the country.—He has been much persecuted, shamefully prosecuted, because he was said to be tinctured with something nicknamed 'Campbellism.' But no man or set of men has been able to put him down. He looks as though he might yet live forty years: a Moses in point of constitution. Take him for all in all, he is an honor to the race to which he belongs.—*Millenial Harbinger.*

INTELLIGENCE.

Indiana Internal Improvements—The estimated cost of the internal improvements, authorized by the laws of Indiana, is $21,000,000

During the past winter the Legislature of that State have passed a law to classify their public works, so that the more important works may be completed first. A bill has also been introduced, and will doubtless become a law, granting the right of way to connect by railroads the public works of Illinois with those of that State.

One measure recently adopted by that State, is justly considered of vast importance as connected with one of the routes of Illinois. It is an act providing for a railroad from New Albany in that State, to unite with the Mount Carmel and Alton route in this State. New Albany being nearly opposite Louisville, on the Ohio, the completion of this route will form a direct communication between Louisville and Alton, or St. Louis on the Mississippi river, by a road of only 260 miles, while the distance by river between these places is 700 miles. When the Charleston and Louisville road, which will thus be opened a continuous line of railroad from Alton to the Atlantic, at Charleston.

That this route will be one of immense advantage and profit, can scarcely admit of a doubt. It was lately estimated by a committee of Congress, that upwards of 80,000 emigrants pass west from Louisville during the five months that the navigation of the river is interrupted.—*Prairie Beacon.*

Easy Method of Detecting the Counterfeit Coin now in Circulation.—The following simple experiment, which has laid the foundation of one of the most splendid of modern sciences, readily enables any person to discover spurious coin. Take a clean slip of common sheet zinc, about two inches by one-half, and lay it upon the tongue; place a genuine silver coin under the tongue, and on bringing the silver and zinc together, a pungent and disagreeable taste will be perceived.—Substitute now a coin suspected to be counterfeit, in the place of the genuine coin, and a very slight, if any taste will be perceived. The false coin of half dollars, dimes, and half dimes, is made mostly of German silver, and produces scarcely any galvanic action with a piece of zinc. The above test is almost infallible, and recommends itself from its simplicity.

United States Mint.—We are indebted to the attention of the Hon. J. A. Pearce, for a copy of the official Report of the Director of the Mint, showing the operations of that institution during the year 1838. From this document we derive the following facts:—

The Coinage at the Mint, in 1838 amounted to $3,979,217, comprising $1,622,515 in gold, $2,293,000 in silver, and $63,702 in copper, and composed of 15,336,518 pieces of coins.

The deposites of gold within the year, amounted to $1,624,500, of which $171,700 were derived from the mines of the United States.

The deposites of silver amounted to $2,301,200 and were derived principally from Mexico and South America.

In order to meet the demand for small coins, there were struck during the year, 11,449,700 pieces, all under the value of the half dollar, including cents.

The branch mint at New Orleans received its first deposites of bullion on the 8th of March, and commenced operations immediately afterwards. The demand for silver change led the officers to confine the coinage to dimes, of which 367,434 were struck before the end of July, when the work was interrupted. Two of the officers, and nearly all the workmen of this mint were from the north, and it was deemed unsafe for them to remain in New Orleans during the first sickly season. The value of the bullion received at this mint was $40,600 in gold, and $237,000 in silver. The coinage amounted to $40,243, all in dimes.

The branch mint at Charlotte commenced its operations in December 1837, and has received deposites of gold to the value of $139,600. The amount of coinage has been $84,165, composed of 12,886 half-eagles and 7,884, quarter-eagles.

The branch mint at Dahlonoga commenced its operations in February, and has received deposites of gold to the value of $141,800. The amount of its coinage has been $102,915 composed of 20,583 half-eagles.—*Baltimore American.*

[From the National Gazette.]

The next census is to be commenced on the 1st of June, and completed and returned to the office of the Secretary of State in December, 1840. By the first article of the Constitution of the United States, an actual enumeration of the inhabitants was directed to be made within three years after the meeting of the first Congress, which took place on the 4th of March, 1789, and in every tenth year thereafter. The following are the results of those already taken:—

Census of	*Whites.*	*Free Colored.*	*Slaves.*	*Total*
1790.	3,172,464	59.466	697,897	3,929,827
1800	4,304,489	108,395	893,041	5,305,925
1810	5,862,004	186.446	1,191,364	1,638,814
1820	7,866,569	238,524	1,538,038	9,638.131
1830	10,537,378	319,599	2,009,043	12,866,020

The above table furnishes a very satisfactory view of the rapid progress of population, so far as it respects the number of the respective races, the increase being nearly 33 per cent every ten years. In the early enumerations of our population no uniform and philosophical classification with respect to age was adopted, but in the last census there was much improvement in this and other interesting details. Under the act of the last session these will be still greater, both as to the free and slave population, and much information obtained relating to agriculture, mines, commerce, manufactures and schools, for the purpose of exhibiting a complete view of the pursuits, industry, education and resources of the United States.

As the population of this country has hitherto doubled in 25 years, in 1845 it will probably be twenty millions, the census of 1820 falling little short of 10 millions. The result of the approaching census cannot be estimated at less than from seventeen to eighteen millions. In 1837 the entire population, including 400,000 Indians, was estimated at over sixteen and a half millions.

From England.—English paper of April 6th were received by arrivals of this port on the evening of the 3d inst.

The boundary question was the leading topic in the papers. A sentiment unfavourable to war prevails almost universally.

The London Observer of the 31st of March says:—'We have been assured, on the authority, on which we may place reliance, that proposals have been sent out by the Great Western, which left Bristol on this day week for New York, for the adjustment of the Boundary question The contents of the despatches have, it is said, the full concurrence of our government, and meet also the views of Mr Stevenson, the United States Minister.

The Liverpool Mercury of April 5th says, on the subject of the difficulties now existing between the two countries:—'With the experience which the British and Americans had of the vaneful consequences of warfare, morally and commercial, it is hoped that the Legislatures of both nations will devise some means to avert a recurrence of such a calamity by mutual concessions, which will compromise the national character of neither of the parties.'

From France.—Paris dates to April 2d were received by the arrivals of Friday evening.

Louis Phillippe has formed a Ministry which, it is thought will not command general confidence.

The garrison of Paris was gradually reinforcing, but stocks had risen a trifle, It is mentioned by an opposition journal, as a proof of the distrust of the people, in the existing Government, that the payments at the Savings Bank had, in one week, exceeded the receipts by 500,000 francs.

The Belgian question is settled—but according to a Cologne journal, the northern powers will not resume relation with Belgium until Skyrznecki, the Polish General, is dismissed. It is reported that King Leopold intends to abdicate.

EVANGELICAL MISSIONARY SOCIETY.

The Treasurer of the Evangelical Missionary Society in Massachusetts gratefully acknowledges the receipt of *one hundred and fifty dollars*, as the donation of young Ladies in the Rev. Chandler Robbins, (second church) society in this city, in aid of the objects of said institution.

NOTICE.

The Annual Meeting of the 'Worcester Sunday School Association will be holden at Northboro' on Wednesday, the 15th instant. The Teachers will assemble at 11 o'clock, and the public services will commence at 1 o'clock.

Per Order.

RUFUS P. STEBBINS, *Secretary.*

SUNDAY SCHOOL SOCIETY.

The following Circular has been sent to all the Sunday Schools connected with the Unitarian Societies in this country, so far as they have come to the knowledge of the Secretary. Should any have been omitted, will the Pastor or Superintendents of the same, favor us with a written reply to the proposed Questions.

SUNDAY SCHOOL SOCIETY'S CIRCULAR.

Sir:—The Sunday School Society will hold their usual public meeting, on the last Wednesday of the ensuing month. Will you be kind enough to furnish as full replies as maybe in your power, to the subjoined inquiries relative to the School in your Parish, or with which you are connected. By so doing you will aid us in the preparation of our Annual Report on the above-named occasion.

1. What interest do the Parents of your Scholars take in your Sunday School?

2. Does your School increase or diminish the direct efforts of the Parents in the religious education their children?

3. Do your Teachers hold regular meetings? Are they well attended? And what do you consider the effect of them?

4. Have you any Teacher's Library? If so, what are its advantages?

5. Is your School connected with any Association of Sunday Schools, beside our own? And what is your opinion of the expediency of County, or other Associations of this kind?

6. To what extent does the prosperity of Sunday Schools depend on the sympathy and efforts of the Clergy?

7. Do Sunday Schools increase or diminish the influence of Pastors in the religious instruction of their people?

In behalf of the Directors,

A. B. MUZZEY, *Secretary.*

Cambridgeport, April 1st, 1839.

MARRIAGES.

In this city, by Rev Mr Lothrop, Mr John L Priest to Miss Caroline P. Dodd.

In this city, by the Rev Mr Barrett, Mr Joshua Atkins Jr. of the firm of J. Atkins & Co, of New York, to Miss Emily, daughter of John Hews Esq. of this city.

In Watertown, on Wednesday evening, by the Rev Dr Francis, Mr Anthony F. Clark, of this city, to Miss Fanny, eldest daughter of John Lenox, Esq. of Worcester.

In Dedham, on Wednesday evening, by Rev Mr Lamson, Mr Luther Richards, of this city, to Miss Mary F. Wilson, of Dedham.

In Flushing, L. I., 2d inst, Mr George Oscar Bartlett, of Boston, to Miss Jane, daughter of the late Mr Hugh Kiles, of Jamacia, L. I.

DEATHS.

In this city, of consumption, Mrs Lucia, wife of Mr F. A. Hawley, and daughter of Mr Joseph Winsor 24.

In Charlestown, on Monday evening, Mr Henry M. Stearns, 28.

In Cambridgeport, April 23d, Mary Howard, only daughter of Geo. B. Richardson, 6 mos.

In Groton, May 4, Mary Ann, daughter of Samuel Bowers, 16.

In Danvers, widow Lydia Larrabee, 96 years and 8 months.

In Marblehead, Mr William Hooper 82.

In Minot, Me., Dr Seth Chandler, 72, formerly of Duxbury, Mass.

In Framingham, 27th ult., Mr Daniel Atwood, 44.

In Uxbridge, Samuel Read, Esq., 69.

FOR SUNDAY SCHOOL LIBRARIES.

WEEKS, JORDAN & CO., in addition to their very large assortment of the old publications for Sunday School Libraries, have all the publications of the past year, and will receive all that are published previous to the anniversary week, all which will be sold on the most favorable terms.

Persons residing at a distance, by sending their old catalogue to us, can have any quantity sent them, with the liberty of exchanging such as are not wanted.

Among the more recent publications are,

Caleb in the Country, by Jacob Abbott.
Rollo Learning to Read, Rollo at Play, Rollo at Work, Rollo at School and Vacation, works of unrivalled interest for children.
Riches without wings—Alice Bradford.
Howitt's Prose, Verse and Natural History.
Birthday gift—Willy's Rambles.
Flower Faded—Parley's Christmas Tales.
Parley's Christmas Gift, Rambles, and a fresh supply of all his other books,
Victims of Gaming—Richard Fustian.
Holiday Stories—Social Amusements—Book of the Months,
Mary Green, or Consolation in Sorrow.
New Year's Day—Rose and her Lamb.
Whitman's Young Lady's and Young Man's Assistant and Helps,

MANUALS, &c.

Fox's Sunday School Prayer Book.
Fox's Ministry of Christ, and Questions.
Walker's Service Book—Social Services.
Boston Sunday School Hymn Book.
Geneva, Worcester, Channing's and Carpenter's Catechisms.
First Book for Sunday Schools, used in the South Parish in Portsmouth.
Mrs Follen's Songs for Sunday Schools, &c. &c.

Also a general assortment of School, Miscellaneous, Thological and Medical Books constantly on hand. May 11.

SABBATH SCHOOL DEPOSITORY,—No. 118 Washington Street,.

WM. CROSBY & Co. have for sale an extensive collection of Miscellaneous Books, among which are many suited to Sunday Schools and Juvenile Libraries. Also all the different Text Books and Catechisms, used in Sunday schools, among which are the following:

Allen's Questions—Parts First, Second and Third.
Channing's, Carpenter's and Worcester catechisms.
Walker's Service Book—First Book for Sunday Schools.
Sunday School Hymn Book.
Mrs. Follen's Sacred Songs for Sunday Schools.
Fox's Ministry of Jesus Christ.
Questions to do. do. do.

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POETRY.

For the Register and Observer.

THE BROKEN HEART.

I saw her, when the cords of love
Were round her spirit flung,
When o'er her youthful trusting heart,
Hope's radiant mantle hung.

She seemed a tender fragile flower,
Formed for some purer sphere,
A lily from some fairy land,
By angels wafted here.

I saw her when the bridal wreath
Circled her peaceful brow,
Heard the sweet music of her voice,
Pronounce the solemn vow.

Her's was a love that could not die,
That ne'er could know decay;
A pure, a holy, heaven-lit flame,
To cheer her earthly way.

I saw her in her own sweet home,
When peace and joy were there,
Dispelling by her magic away,
Each mantling trace of care.

I saw her—Ah, the scene how changed!
The light had left her eye,
The rose had faded from her cheek,
And laid it down to die.

The castle of her fondest hopes
Had vanished in the air;
The harp that once her bosom thrill'd
Was hush'd and silent there.

The voice of melody and love,
Breathed but a sadden'd strain,
It told of chords that rudely snapt
Could ne'er be joined again.

It told of a confiding heart,
Fraught with too tender trust,
Affection's unrequited gift,
Humbled beneath the dust.

I saw her spirit take its flight,
And from its woes depart!
E'en death stole not the care worn trace,
Left by a broken heart.

* * * * * * * *

Oh, give me, but one sunny day,
Cheered by affection's power,
Oh, let me die, ere yet the rose
Fades from sweet friendship's bower!

Call me to my eternal home,
From earth's bright scenes to part,
But, save, oh save me, God of love,
Save from a broken heart.

L. B. T.

FOR THE REGISTER AND OBSERVER.

ON THE DEATH OF A CLASSMATE.

What means this sadness on each youthful brow?
Why wear ye all that badge of mourning sorrow?
Why is it that each laugh is silent now?
These are not signs the hypocrite would borrow.
What means all this? why in the season glad
Of youth, does each young heart appear so sad?

'Death has been with us: one, the young, the gay,
With whom we traveled on, has left our side.
It seems as if it were but yesterday
He left us borne upon the billowy tide,
To seek in other climes the health that Heaven
Had ta'en from him to whom it had been given.

He was beloved; his was the pleasant smile,
The merry laugh, the ever harmless jest,
The weary hours of study to beguile;
Yes, he was loved, but now the grave's deep rest
Has closed that laughing lip, has veiled that eye
Which sparkled with his soul's bright bouyancy.

Peace to his spirit! Though we mourn his loss
We'll keep his memory in our inmost hearts.
This world's rough waves his soul no more can toss;
He's safe from all its toils, from all its arts.
And, classmates, while we mourn his early death,
We'll think how short and fleeting is our breath.

Cambridge, April, 28th. H. S. S.

INVOCATION TO SPRING.

Bend down from thy chariot, oh! beautiful spring?
Unfold like a standard, thy radiant wing,
And beauty and joy in thy rosy path bring!
We long for thy coming, sweet goddess of love!
We watch for thy smile in the pure sky above!
And we sigh for the hour when the wood birds shall sing,
And nature shall welcome *thee*, beautiful spring!
How the lone heart will bound, when thy presence draws near,
As if borne from this world, to some lovelier sphere!
How the fond soul to meet *thee*, in rapture shall rise
When the first blush has tinted the earth and the skies—
Oh! send thy soft breath on the icy bound stream!
'Twill vanish—'twill melt like the forms in a dream,
—Released from the chain, like a child in its glee,
'Twill flow on, unbounded, unfettered and free,
'Twill leap on in joy, like a bird on the wing,
And hail thy sweet music, oh, beautiful spring!
But tread with thy foot, on the snow covered plain,
And verdure and beauty shall smile in thy train!
But whisper one word with thy seraph-like voice,
And nature and earth shall rejoice! shall rejoice!
Oh spring!—lovely goddess! what form can compare,
With thine so resplendent, so glowing, so fair!
What sunbeam so bright as thine own smiling eye
From whose glance the dark spirit of winter doth fly?
A garland of roses is twined round thy brow—
Thy cheek with the pale blush of evening doth glow,
—A mantle of green o'er thy soft form is spread,
And the light winged zephyrus plays round thy head.
Oh! could I but mount on the eagle's dark wing,
And rest ever beside thee, Spring! beautiful Spring!
While thought of thy beauty inspireth my brain,
I shrink from the terror of cold Winter's reign—
Methinks I behold thee—I hear thy soft voice—
And in fulness of heart, I rejoice! I rejoice!
But the cold wind is moaning, the drear snow doth fall,
And naught but the shrieking blast echoes my call.
Oh! heed the frail offering an infant can bring!
Oh! grant my petition, Spring! beautiful Spring!

New York, 1835. M. M. D.

(From a late London Magazine.)

'I AM THE BRIGHT AND MORNING STAR.

The night—a night of deep despair,
Had gather'd round the sky,
And neither sun, nor moon, nor star,
Had shed a ray from near or far,
To light my wilder'd eye.

No guide or friend to set me right,
Or point the happy road.
To heaven in vain I turn'd for light,
A starless, hopeless, endless night,
Had shut me out from God.

O there is nothing like the woe,
'A wounded spirit' gives;
No friend above or friend below
To whom the guilty soul will go,
Alone—alone it grieves.

The day—the day in sadness came,
The night knew no repose;—
Midst horror that could find no name,
Forever changing, yet the same,
Another morn arose.

With eye bedim'd and moisten'd cheek,
I lay in long despair,—
Upward I raised a vacant look,
When sudden o'er my vision broke,
'The bright and morning star.'

Now glory be to God on high,
For mercy's radiant light;
Too dazzling for the new-born eye,
It spoke of peace and pardon nigh,
And banish'd hopeless night.

Serene and calm that light has shone,
O'er all my devious road;
Though far in sin and folly gone,
That changeless star is shining on,
And points me home to God.

Farewell, henceforth, to doubt and fear,
Farewell to earthly care:
Though sometimes clouded by a tear,
That glorious star will soon appear,
'*The Bright and Morning Star.*'

MISCELLANEOUS.

[From the Missionary Herald.]

DEATH OF A CHIEF—FUNERAL CEREMONIES.

Under date of May 5th, 1838, Dr. Savage gives the following account, as published in the Spirit of Missions, of the proceedings at the decease and funeral of one of the head-men at Cape Palmas.

Last night, about two o'clock, all were awakened by the repeated discharge of numerous guns at the Cape Town. This proved to be on account of the death of Seah, one of the principal 'head men.' He was spoken of as the successor to Freeman, the present king. This firing has continued throughout the day. This is customary on the death of a 'great man.' Went in to town to witness his funeral. This is the first native interment, all the ceremonies of which I have witnessed. They were as follows:

Just before arriving at the town, I met three natives going for the coffin. This is a change in their custom. Formerly, they put the body into a canoe, and left it on the surface of the ground. This is the third who has been buried in a coffin. As I entered the town, noises from drums, firing, mourning, and crying of the wives of the deceased, were deafening. I proceeded to the house of the deceased, in front of which were assembled hundreds of women and children. Upon a rude bedstead lay the corpse, in a state of almost perfect nudity. In his life-time he had been a warrior. At his head, on the left, stood fixed in the ground two spears, and a woman by them, holding up to the view of the multitude, leopard, monkey and other skins, which he had taken in the chase and some in war. On the right was his standard, the flag of which, composed of dark blue cotton cloth in the body, white cotton for the border, having a cross of red flannel in the centre, and a long tail of the same material, waved over his head. By his head sat his chief wife, with a bandanna handkerchief, which she waved to and fro to keep off the flies, accompanying each stroke with a corresponding motion of the head and body, while she poured forth her lamentations loud and long. At the other extremity sat two other wives, holding each a foot in their hands, accompanied by contortions of their bodies, recounting the good qualities of the deceased, and mourning over their loss. Along the side were arranged the rest of his wives, all of whom (eight in the whole) manifested, by their uncouth movements and piteous exclamations, great sorrow at their bereavement. At a short distance, on one side, sat six or eight musicians, with instruments of hollow-wood and dried skins drawn tensely over one end; upon these, as drums, they incessantly played, which, together with their war-horns, the mourning and crying of the women, the firing of the guns made up a scene unique beyond conception.

Amidst this confusion, approached a woman with an earthen vessel, containing a light colored fluid. Dipping her hand into it, with the utmost solemnity, she spread it gradually over the face, and then the body. This, as it became dry, appeared like chalk, and gave to the corpse a hideous aspect. Next came two men, brothers of the deceased, with long strips of cloth, (calico, ginghams, etc,) which were spread successively over the body. This was to show the number and variety of his robes; in other words, that he was rich, consequently a great man. Then came his ornaments, such as strings of beads of various colors and sizes, strings of leopards' teeth, which, in numbers are a sign of wealth. These were laid upon and about his heap, and his snuff-box by his side.—Things being thus arranged, the body lay in state.

In another direction, in the centre of a little space, or court-yard, around which are built the houses of the deceased, lay a heap of broken wooden bowls, crockery, etc., ready for the interment. These are considered money and ornaments; and the highest ambition of all who aspire to wealth and influence, is to have the inside of their houses hung with them in great numbers. Around this space, or little yard, were arranged six or eight grave, patriarchal-looking men, having red woollen caps, long grey beards, and in their hands long and highly polished canes. These were the fathers of his wives.—To their view, and to that of spectators, was opened an old leather trunk, filled with his treasures. From this were drawn, piece after piece, calicoes, checks and ginghams, in further display of the dead man's wealth.

Two or three hours were thus spent in exhibiting strips of calico, crockery, etc., to impress the surrounding multitude with a lofty idea of his rank and riches. The coffin was then brought forward, made in the usual manner, with rough pine boards. The body was deposited therein, amidst the firing of guns, and terrific sounds of their drums, and warhorns, and the wailings of hundreds of females. Upon and around the sides were packed the cloths before exhibited. The lid was then nailed down, and the coffin covered with blue cotton, striped over with white in figures of a diamond shape. This done, a bullock was produced, and slaughtered by the head of the coffin; the blood, caught in a bowl, was poured upon other cloths and crockery deposited in chests; a kid was likewise killed, and two fowls and rice prepared with palm-oil, for the dead. At last came a moment of comparative silence; and soon after, by the confused movement of the multitude in an opposite direction, the chief of the tribe was seen to be approaching to bid the final adieu to the remains. He wore a white silk hat, and a piece of gingham around the waist: in this simple dress, he proceeded to the head of the coffin, and, leaning over it, resting upon his staff, spoke about five minutes to the corpse;—no one could or would tell me what he said. Having finished, he retired to his house. Then stepped forward a man of striking appearance, and addressed the crowd with great energy. This, it seems, was the 'soldier-king, or commander of the military,' issuing the orders of the subsequent exercises. The soldiers were to proceed to the front of the agent's house upon the Cape, and there to fire a salute in honor of the dead. At this moment, the coffin was placed upon the heads of two strong men, one at the foot and the other at the head, who immediately proceeded at a rapid pace, through the winding streets of the town, till they came in front of the king's house. There they stopped, and refused to go farther. Such movements are common in all funeral processions.—The corpse at such times is unwilling to go, say they—the devil stands in the way. After much turning and pulling and shoving, by the bearers, this evil was overcome, when they proceeded with still greater rapidity, amidst the discharge of guns, to the agency house, as ordered by the 'soldier king.' Now commenced their salute, which continued—an irregular and dangerous firing, or rather exploding of guns—for fifteen minutes. This done, the procession moved on to the water's edge in the same confused manner as before. The coffin was set down upon the beach, and further ceremonies performed, preparatory to a farewell from the wives of the deceased, and a passage over to a neighboring island, their place of interment. Now were renewed the horrible wailings of the women; some of whom threw themselves upon the coffin, others danced around it, tossing their arms in the air, while others again rolled over and over upon the sand, beating and tormenting themselves in various ways, betokening their grief. At last the time arrived for transporting the chests containing the goods and articles to be buried with the body. These were carried first to the island, and placed upon the beach under the flying flag, which had been furled in crossing over. Then came the coffin, accompanied only by the number just necessary for performing the burial. The procession was again formed, and now advanced in greater order. The individuals bearing a quarter of the slaughtered bullock, the goat, fowls, and the rice, led the way. Then followed the standard-bearer, immediately preceding the body, and others carrying the chests of cloths and crockery. Winding their way between rocks and bushes, they proceeded slowly to the place of burial; the whole of the route being previously sprinkled with rice, by the way of appeasing and conciliating the favor of the devil. At last they stopped in about the centre of the island, where, digging a shallow grave, they deposited the body. Upon it they threw the crockery, etc., previously broken into a thousand pieces; and around the grave they strewed the cloths, calicoes and ginghams, torn and mutilated in like manner. Upon a rock, and near the place, were left the meat and rice, the latter being scattered in every direction.

Thus closed the burial of a 'great man' of the Greybo tribe, in Africa. In witnessing this scene, I was never more deeply impressed with their degradation. It seems to be nothing more than a vain desire of empty show, and affectation of wealth. But little or no sorrow, in my view, characterized their doings; and, throughout the whole, I could think of nothing else but 'devils and lost spirits.' When I thought of the usual consequences of death among this people, the charges of witchcraft, and the punishment of many innocent beings, by poison, sadness and sorrow 'gat hold upon me,' and I could but wonder at the delay of the wrath of God against such ungodliness and unrighteousness of men.

I have often tried to get at their real object in burying cloth with the dead, and in depositing meat and rice near them; but, in general, the only answer obtained has been, 'that be country fash'—'white man hab him fash, and dis be country fash.' On this occasion, however, I was informed, by one of the principal and most intelligent men, that it was for the use of the deceased. I asked if he supposed a dead man capable of eating food. No! No!' with quick reply; but spose he die and we no give him money, that time he como to t'other place (the land of spirits,) when they look him, and he hab no money, den they say, ugh! he be poor fellow,' and no let him in; so they make palaver for him. Spose he hab plenty thing, den they take him in, and he be great man among 'em, and they do him good fash.

This seems to be about all the idea they have of a futurity. They believe after a man dies, his soul appears again in this world, after a short time, in the body of an infant, who again in turn re-appears in the form of another, and so on eternally. Human existence thus becomes a circle, an unceasing round of life and death, so to speak, while no accountability, no judgment enters into the view.

INFLUENCE OF MUSIC.

[From 'a discourse on the moral influence of sounds,' by Samuel Rush.]

I proceed to bestow a few thoughts upon the last divison of this discourse—the influence of musical sounds. In the range of thought to which it invites, I can foresee how time as well qualifications will limit my excursion. I must approach the subject of music, as an unlearned but willing performer has to bear his part at a concert—content, if by his ear, rather than his tutoring, he can strike a few random notes in any unison with its harmony.

Burke has spoken of the 'preventive police of morality;' I will apply his figure, and say there is a preventive police of *music*; and resort for farther explanation of meaning, to the authority of an ingenious and pleasant writer. In one of the attractive tales of Washington Irving, he makes a traveller tell a story of his having been benighted in a rude and dangerous part of the country. He had been warned against the houses that lay along his road; for incivility, plunderings, and even murder had been attributed to their reckless inhabitants. though weary with fatigue and anxiety, he passed several places, where wrangling noise or suspicious stillness seemed to warrant their avoidance. At last he heard from a house in the distance, the sound of a violin, with the merry tune the instrument was making. He dismissed farther apprehension, and went in; with the remark as his reason for doing so, that 'the sound of music is always attractive; and that wherever there is music, there is good humor and good will.' There is reason in this fiction; and a moral in its concluding sentence. I will endeavor to exemplify from observation, the farther bearing of this opinion. I was once officially connected with the criminal prosecutions of Philadelphia, for a period of between three and four years; and during that time, about two thousand cases of crime or misdemeanor passed under my professional charge. In not one of these, was a teacher of music concerned, as defendant or accuser. The lawyer was there, caught in the net; the doctor, and men of all other occupations—magnates and minnows—were there too; but the teacher of music was not there. I think the 'preventive police' of his art kept him out of court; and from his safe and happy employment, I thus summon him before this tribunal, as a modest and good witness of the happy tendency of his vocation.

I will call proof of another stamp, in the rogue himself, to attest in a different way, the same result. I cannot say, that of the many criminals I have known, all were heedless of music, or unsusceptible to its sounds. I had generally more pressing business with them than to make the actual estimate. But this I remember, that as often as I have seen the felon searched, and his accoutrements taken from him by the hand of the law, I never saw among them the smallest practical sign or token of his fondness for music. Dirks, spring pistols, false keys, false money, wigs, whiskers, tinder boxes and such matters, were turned up to view; nay, I saw taken from the pocket of an elderly and good-looking miscreant, a list of all the spinsters and widows of fortune, living between New Orleans, Pittsburg and Philadelphia. But I never saw a musical instrument of any sort, picked from these heterogeneous personal effects. Well might I think of the music-lacking soul condemned by the poet, as I surveyed the trunk of the thief. The writings of Bulwer and Dickens, who in their fascinating pages, have been pleased largely to serve up the slang of crime and the brotherhood who use it, may tend to verify the preceding remark. They too may warrant the assertion that rogues have no concerts save those of crime and plunder, and feel the influence of few sounds, beyond the voice of the crier of the court, or the last tolling of the Newgate clock. The gambler has little sympathy with harmonious sounds: and when almost every thing is brought to the demoralizing decision of the wager, it is pleasant to see music escaping its contamination. With the exception of a professional contest a few years ago, in a sister city, and that too after the manner of classic times, where the guerdon was a peerless silver trumpet to him who played best on the instrument, I know not that the word 'bet' ever obtruded its abrupt and noxious sound where men were gathered together for music. The 'heavenly maid' has no note whereby she expresses avarice, shame, hatred, or sin of any sort; and I am inclined to believe that the only musical experiments ever made by 'revenge' and his confederates, were at her 'cell in early Greece,' or in the revels at the 'Feast' of Alexander.

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